MINUTES

OF THE

MEREDITH

BAPTIST ASSOCIATION,

HELD AT Sandbornton,

State of New-Hampshire,

September 9th and 10th, 1795.

CONCORD:
PRINTED BY George Hough, FOR THE
ASSOCIATION.

M.DCC.XCVI.

List of the number of Members who have been added, dismissed, excluded, died, and the total of each Church.

☞ *Note*—Elders names are in *Italic*——*Dashes* denote no settled Minister.

Churches.	*Messengers.*	*Added*	*Dismis*	*Exclud*	*Died*	*Total*
Sandwich,*	*Jacob Jewell* Joseph Quimbe Aaron Quimbe John Jewell	0	0	0	0	112
Meredith,	*Nicholas Folsom* John Wolligh John Meide Jesse Plummer Edward Fox	6	1	0	0	69
Rumney,*	*Cotton Haines* (absent.)	0	0	0	0	78
N. Hampton and N. Holderness	*Jeremiah Ward* Tho's Crawford Jona. Crawford Eph'm Hacket	0	0	0	0	31
Corinth and Vershire,	*Thomas West* (absent.)	1	0	5	0	84
Landaff and Bradford,	*Isaiah Stone* Tho's Rowell Uriah Stone Joshua Barron	1	1	1	2	101
Wentworth,	*Samuel Currier* Tho's Boynton	1	0	0	0	39
Sandbornton,	*John Crockett* William Chase Daniel Sanborn Benj. Robinson	1	0	0	1	61
Danville,	*Isaac Root* James Bailey Nath'l Norris	15	0	1	0	41
Dartmouth,	———	*(Not represented.)*				*
Cockermouth	———					*
Bow, - -	Benj Sargeant Tho's Robertson					53.

☞ *The last mentioned Church was added to our fellowship this session.*

* *No accounts were sent from these Churches; the last year's number is therefore inserted.*

MINUTES

OF THE

Meredith BAPTIST ASSOCIATION,

Held at Sandbornton, Sept. 1795.

Wednesday, *September* 9, 1795.

1. AT ten o'clock, Elder *Isaiah Stone*, according to appointment, preached the introductory Sermon, from Pſalm L. 2. *Out of Zion, the perfection of beauty, God hath ſhined.*

2. At two o'clock met for buſineſs. Choſe Elder *Isaac Root* Moderator, and Elder *John Crockett* Clerk.

3. Read the Letters, and took an account of the number of Members who have been added, diſmiſſed, excommunicated, or died, and the total of each Church. *

The laſt mentioned Church was added to our fellowſhip this ſeſſion.

A Sermon was delivered by Elder *Root*, from Romans v. 10. *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life.*

Adjourned till to-morrow morning 8 o'clock.

Thurſday,

* *See the ſecond page.*

Thursday, *September* 10.

Met according to adjournment.

4. Received a Letter and Minutes from the *New-Hampshire* Association, by their Messengers Elders *Walter Powars* and *Edmund Pilsbury.*

5. Received and approved the Corresponding Letter prepared by Elder *Stone*, and the Circular Letter prepared by Elder *Root.*

6. *Voted*, That Elder *Stone* be Treasurer to this Association; and what money is now on hand shall be put at interest.

7. Appointed Messengers to the Sister Associations, as follow: To the *New Hampshire*, Elders *Stone* and *Folsom*: To the *Woodstock*, Elder *Crockett*, and Brethren Benjamin Sargeant and William Chase.

8. Chose Elder *Stone* to write the Circular Letter for next year, and that it contain the Articles of our Faith; and Elder *Crockett* the Corresponding Letter.

9. Agreed to hold the next Association at *Sandwich*, the second Wednesday in *September* next; Elder *Root* to preach the Sermon---and in case of failure, Elder *Crockett*

10. Elder *Crockett* was elected to superintend the Minutes, and to forward them to the Churches.

At ten o'clock, Elder *Elias Smith* delivered a Discourse, from Isaiah iv. 5. And at two o'clock, Elder *Roswell Meers*, from Mat. v. 16.

Signed by order,

ISAAC ROOT, Moderator.

JOHN CROCKETT, *Clerk.*

According to requeſt from the Baptiſt Society in *Conway*, the following ſupplies were granted:

Brother *Jackson*,	firſt	Lord's Day	in October.
Elder *Jewell*,	ſecond	ditto	ditto.
Elder *Powars*,	laſt	ditto	ditto.
Elder *Folsom*,	firſt	ditto	Novem.
Elder *Crockett*,	firſt	ditto	January.
Elder *Root*,	firſt	ditto	June.

THE Circular Letter.

The Elders and Meſſengers of the Churches which compoſe the Meredith Aſſociation, *met in Sandbornton, Sept.* 9, 1795: *To the ſeveral Churches in our Union, ſend Chriſtian Salutation.*

DEARLY BELOVED,

WE judge it neceſſary, and very important, that we addreſs you upon the great Doctrine of Grace, while we ſee the natural propenſity there is in mankind to adhere to thoſe doctrines which are contrary thereto: Therefore, the primary conſideration in the Doctrine of Grace, is an infinite, eternal, immutable, intelligent and holy God. The infinite perfection of God muſt at once determine our ideas, reſpecting his plan of government, which muſt be free from all accident or change. To ſuppoſe that God has no plan of government, would be as clear Atheiſm as to deny his exiſtence; but to ſuppoſe he, or any of his creatures, can alter

ter his plan of government, would argue an imperfection in its original formation, which would argue an imperfect God, which is no God at all. Therefore, where can we find room for any alteration or change in a plan, in the formation and execution of which, infinite power, wisdom and goodness, were exerted?

Hence it appears, that the salvation of the Church of Christ was part of this great system, and was foreknown and predetermined from eternity. Nor was it founded on God's foreknowledge of our good works. This will appear, if we consider the state of mankind by nature; for the Scripture considers them to be morally dead in sin. Hence we read, Genesis vi. 5. *And that every imagination of the thoughts of his heart was only evil continually.* Again, Romans iii. 9. *For we have before proved both Jews and Gentiles, that they are all under sin; there is none righteous, no not one.* What bold deceiver will dare start up against the clear light of Divine truth, and say that there is the least degree of moral goodness in the human heart by nature? Bold indeed he must be! *There is none that doeth good, no not one.* Again, Christ Jesus says, Matt. vii. 18. *Neither can a corrupt tree bring forth good fruit.* Again, the Apostle saith, Rom. viii. 8. *So then they that are in the flesh cannot please God.* From these, and many other passages of Scripture, we conclude that mankind by nature are destitute of every degree of moral goodness in their hearts: And so of course regeneration is a moral change in the heart

heart from enmity to friendſhip to God, or change of diſpoſition; in ſhort, it is the commencement of true holineſs in the heart.—— Hence we muſt conclude, that regeneration is effected by the Divine Agency of God, and that mankind are not aiding nor aſſiſting by their works to this purpoſe. We read, Eph. ii. 8, 9. *For by grace ye are ſaved, through faith; and not of yourſelves, it is the gift of God: Not of works, leſt any man ſhould boaſt.* Again, Phil. ii. 13. *For it is God that worketh in you, both to will and to do of his good pleaſure.* Again, it appears to be a work from eternity, deſigned by God; to this purpoſe Paul ſaith, Eph. i. 4. *According as he hath choſen us in him from before the foundation of the world.*

Beloved, how excellent is that Goſpel which we profeſs, which brings all the glory to God! Let us therefore ſing the Heavenly Song, while we hear and ſay, *Not unto us, not unto us, but unto thy Name be all the glory!*

We might enlarge, and ſpeak of the ſure foundation on which the Believer ſtands; but there is not room. Therefore we leave you, with an exhortation to ſeek after a knowledge of God in his Word: And we wiſh you to grow in every Chriſtian grace and virtue, until grace ſhall be made perfect in glory.

We have had a very agreeable and comfortable interview with our Brethren from different parts.

Your's, in the bonds of the Goſpel,

Signed by order,

Iſaac Root, Moderator.

JOHN CROCKETT, CLERK.

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